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The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

In This Issue: What is the Relationship of Masonry to Present Day Life?

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Grand Encampment of Knights Templar of the United States of America

OFFICE OF THE COMMITTEE ON CHRISTMAS OBSERVANCE
Hamilton, Ohio, December 15, 1930.

Most Eminent and Dear Frater:

The following sentiment has been prepared by this Committee for the coming Christmas observance:
To William L. Sharp, Most Eminent Grand Master:

The Star in the East, which appeared to the Shepherds in the hills and on the plains of Judea, and which guided the wise men to the manger in Bethlehem, is still shining, in undimmed effulgence for all those who have faith in Him who was the Christ-child, and who made the greatest of human sacrifices in offering up his life in early manhood, to redeem mankind from sin.

The anniversary of the birth of this lowly Nazarene is again approaching, and on that day, while the Christmas bells are ringing out their glad message, "Peace on earth, good-will to men," the Knights Templar of America will stand for a little while uncovered while they drink a toast in memory of Him who was the Saviour of the world, and whom they are taught to call "Immanuel," and to you as the head of an Order founded upon the Christian religion, and the practice of the Christian virtues.

Had not Christ lived Templary would not and could not exist. You are nearing the end of your term as Most Eminent Grand Master, and the voices of the Templar hosts go up in thanksgiving that you have been spared to render such splendid service to an Order whose characteristics so completely harmonize with your daily walk of life.

May your life be long spared, and, may the memory of your three years of distinguished service, and the many friendships formed, be to you and yours as fragrant buds in that beautiful bouquet of precious memories which you will ever hold and cherish.

To which the Grand Master responds as follows:

The reception of such a message of appreciation, confidence, good-will and esteem, more than compensates for any sacrifices of time which may have been made by the Grand Master in the discharge of his official duties, while the many valued friendships formed, will continue to be a source of real happiness through life.

While the great Order of Christian Knighthood has suffered, like all other fraternal societies, from the present prevailing business conditions in this country, there is no cause for alarm, for the fundamental and underlying principles of our great Order, and the many things for which it stands, are firmly rooted in the hearts of men, and the best of them will be glad to unite with us when normal conditions again prevail.

If we but follow, as nearly as possible, in the footsteps of our crucified and ascended Saviour, the world will be better because of our having lived, and our great fraternity will hold still higher place in the estimation of mankind.

I am truly grateful for the support and assistance given me by Grand Officers and Sir Knights everywhere, and while I shall retire from office with a feeling of relief, there will ever remain with me the most pleasant recollections of my years of service.

To Grand Commanders, and Commanders of Subordinate Commanderies under the immediate jurisdiction of the Grand Encampment:

The foregoing toast of the Most Eminent Grand Master and his response thereto are transmitted to you with request that you extend an invitation, through the proper officers, to all Sir Knights within your jurisdiction to join in the sentiments expressed, on Thursday, December 25, 1930, at some convenient hour, preferably at noon, Eastern Standard Time, (equivalent to 5 P. M. Greenwich).

Courteously and fraternally yours,

NELSON WILLIAMS, P.G.C.,
Committee on Christmas Observance.

Address of the Grand Master:

WILLIAM L. SHARP

245 West Sixty-Third Street, Chicago, Illinois.

Hawaiian	Standard Time 165° W.	6 A. M.
Alaska	Standard Time 135° W.	8 A. M.
Pacific	Standard Time 120° W.	9 A. M.
Mountain	Standard Time 105° W.	10 A. M.
Central	Standard Time 90° W.	11 A. M.
Greenwich	Standard Time 0° W.	5 P. M.
Philippine	Standard Time 120° E.	1 A. M.

December 26.

GRAND COMMANDERY OF KNIGHTS TEMPLARS AND THE APPENDANT ORDERS OF MASSACHUSETTS and RHODE ISLAND Organized 1805

Boston, Massachusetts, December 20, 1930.

To the Eminent Commanders, Officers and Sir Knights of the Commanderies in this Grand Jurisdiction of
Massachusetts and Rhode Island:

Glory to God in the highest, and on Earth Peace, good-will toward men.—St. Luke 2:14.

In transmitting to you the message of our Most Eminent Grand Master, allow me to give to you the beautiful thought in words expressed so ably by Mrs. Phillip Saltonstall in 1921—

"Glory to God in the highest, and on
Earth Peace, good-will toward men."

What is this Peace the angels say
Should mean so much on Christmas Day?

It is the Peace which makes for joy
In the heart of every girl and boy.

The Peace which makes a woman true
Strong and gentle and loving too.

It is the Peace which comes at night
To men who stand for what is right.

It is the Peace which under stress
Turns sorrow into blessedness.

It is a Peace which only can
Come if one loves their fellow man.

And Peace on Earth is surely given
To those who make of earth their Heaven.

And for this Peace Christ came to Earth
That other Christians might have birth.

"Glory to God in the highest
And on earth Peace, good will toward men."

Courteously and fraternally yours,

FREDERICK H. BRIGGS,
Grand Commander.

(Seal) Attest:

MARTIN J. PLESCHINGER, Grand Recorder.



NEW ENGLAND MASONIC CRAFTSMAN

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS
ALFRED HAMPDEN MOORHOUSE, Editor
MEMBER MASONIC PRESS ASSOCIATION

VOL. 26 DECEMBER, 1930 No. 4

CHRISTMAS Once more the anniversary of the 1930 birth of Christ comes, with all the sublime significance attaching to this greatest festival in the Christian calendar. In lowly homes and high, in torrid heat and frozen waste, in cities of high civilization and among the huts of humble villages remote from the materialities of life, wherever men and women dwell whose lives have been touched by the inspiration of the lowly Nazarene, feelings of mystic magic and joy in the precious heritage of the Church will swell the hearts of millions and the glad cry goes out: "Glory to God in the Highest—Peace on Earth, good will to men."

If in this year of grace those who have been engrossed in material things and deaf to the spiritual, will ponder upon that significant event in the manger at Bethlehem nearly two thousand years ago and earnestly seek to find the Truth which lies therein they will discover much to relieve their harassed minds in a day which sadly needs some solace. Truth cannot be too ardently sought, for in it lies the only hope of Christianity in the things that really count.

This Christmas, as during those of the past quarter century

**The Craftsman extends to its friends and readers in all parts of the world
Best Wishes for a Merry
Christmas and a Happy
New Year**

THE LODGE ALBUM Most people to-day, at least of the older generation, will recall with a reminiscent smile the family portrait album which formed an integral part of the furnishings of "the front parlor" in the old home, that austere, funereal room, cold in winter, hot in summer, musty with the smell of mothballs and the closeness of a room rarely opened, save for a funeral or wedding.

The pictures of Aunt Mary and Uncle Si, of great grandma Jones and her husband, who "was the first white man to cross the lake way back in 1779," these and a multitude of their successors are there, peering out at us from the depths of a murky past as different from the superficial present as daylight from dark.

What are these good souls thinking? Studying their features, aside from the, (to us of the present more flippant days) curious pose and garb the portrait artist insisted upon, we see the strength and character of men and women who hewed the way out of a primeval land, against difficulties the present generation

never even dream of, to make way for the material progress of the present, with its softening influences of luxury and ease.

These men and women are indeed worthy of the proud consideration of their successors. Their like may not be again.

Likewise in many lodges there has been a custom, at least in New England, which is such an old-fashioned place, to keep on the table in the sodality room or elsewhere, an album recording the physiognomies of members long past and gone, shown to the new initiate, and studied by him on instruction night with awe and reverence. Out of the pages of this book gaze the features of the men who have preceded you, men who have shaped the character of your lodge and made it what it stands for now—their impress and the heritage they handed down are among the precious things which are to be valued not in dollars and cents, but are none the less invaluable in their example to the generations that followed them.

Study the lodge album. Gaze into these friendly or austere faces and if you can, get hold of an old timer who remembers some of those who in earlier days occupied the stage; think what they would do in the circumstances and among the problems now continually cropping up,—if your problems were their problems. Be guided at least in the essentials by their policies and acts, for they laid a great foundation and their Masonic lives in most instances form a priceless background to those whose places are now being taken by men of Masonry whose lives, while occupied in far different pursuits, are none the less in their fundamentals at least still seeking the same Light the old timers of the lodge album sought.

WHAT OF Finance is not the function of a Masonic magazine, but the affairs of the men comprising the society of Freemasons are so inextricably mixed up in economics that the subject, whether it pertains to stock market operations or manufacturing processes is of very great interest,—particularly at this time.

That is our excuse for reprinting on another page under the heading, "A Prophecy—with a Parallel" a strikingly significant essay from the pen of the brilliant British writer, Macaulay.

Written and published one hundred years ago in the *Edinburgh Review*, what Macaulay then wrote is equally true to-day. We commend it the careful consideration of our readers.

The New England Masonic Craftsman magazine, is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man.

If a subscriber desires to discontinue his magazine at the end of his subscription, notice to the effect should be sent. In the absence of a notice it will be assumed that a continuation of the subscription is desired.

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Alfred H. Moorhouse, Editor and Publisher.

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The Monthly Symposium

Being the views of a board of four Masonic editors on a Subject of importance to the Craft

The Editors

ALFRED H. MOORHOUSE
BOSTON

JOSEPH A. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

JAMES A. FETTERLY
MILWAUKEE

INTRODUCING A NEW FEATURE

As promised editorially last month, *THE CRAFTSMAN* presents herewith to its readers an entirely new feature in Masonic journalism.

The Craft is indebted for this interesting innovation to Joseph E. Morcombe, editor of *The Masonic World*, of San Francisco, in whose fertile brain this idea of a monthly editorial symposium was conceived. The editor of *THE CRAFTSMAN* feels highly privileged to be honored with the association of three able men, whose contributions are printed below and whose knowledge of Craft matters is of exceptional comprehensiveness.

These articles represent the views of four men, each the editor of a Masonic publication in a different section of the country. Their observations on the various subjects to be discussed are the opinions of trained observers. As such they are worthy of careful consideration. The identical articles will appear simultaneously in the four publications.

Each has written independently of the others. Necessarily, therefore, there will be a difference of expression, but in any case, with no axe to grind, but working solely for the good of the Craft at large, benefit will surely accrue to all who read these articles intelligently in the light of contemporary Masonic history.

We commend the series to readers of *THE CRAFTSMAN*:

THE CURRENT TOPIC

What is the Relationship of Masonry to Present-Day Life?

FREEMASONRY'S PRESENT DAY PROBLEMS

By ALFRED H. MOORHOUSE,
EDITOR MASONIC CRAFTSMAN

WHILE possibly true that Freemasonry in its accepted form and organization may appear to be a negative society, yet in its influence upon the minds and morals of men it is, indeed, a very positive proposition.

No initiate can become a Mason without first making solemn promise to observe certain fundamental rules of conduct in his every-day life. These rules constitute an exact model for virtuous living. Stripped of superficialities they come as near as possible in their precepts to an exemplification of the golden rule.

That the individual member sometimes strays from

Masonic paths into byways does not weaken the institution itself, although reflecting upon it. There are Masonic correctives in the form of discipline to remedy irregular Masonic conduct and the great majority of Masons, or at least that portion of the membership which by attendance or study keep themselves informed, exert a powerful influence in their communities. It is a commonplace that "Judge So and So," "Governor This or That," etc., etc., "is a Mason" and these facts indicate to a degree that is not always recognized the confidence reposed in the men of a community who have at one time or another been active in the councils of the great fraternity.

A majority of the presidents of the United States have been among its members. The Declaration of Independence was signed by others. Indeed, George Washington, the first President, was extremely active in his Masonic connections—a fact of which Masons to-day are very proud.

With regard to Masonry's present-day problems, it would seem to the writer that these matters are essentially those of any group of intelligent and worthy citizens, endowed with true patriotism and a zeal for the preservation of the ideals and customs that have made America the greatest democracy in the world. Right living, active, not passive, support of those principles of government which in the past have served to make for stability; practicing tolerance, but condemning fanaticism and bigotry; encouraging liberty, yet condemning license—these and a hundred other questions arising in the every-day life of its members are essentially of the very warp and woof of life.

The institution itself in its practical idealism can always be found in the forefront of human endeavor. There is no excuse for the individual who wilfully departs from the path upon which he started when he took his first step in Freemasonry. If and when he does, and persists in it, he ceases to be a Mason—in fact if not in name.

The problem of the institution is that of keeping its members in line and informed in the doctrine of Freemasonry. This is a very real problem and is not always meeting with good success. No object is more deserving of Grand Lodge action.

The problem of the individual Mason is to find the best means possible of practicing his early Masonic teachings. And the best advice that can be given to the perplexed member with all the confusing claims and counter claims pressing in upon him is expressed in the motto which has been chosen by the Grand Lodge of Massachusetts—*Follow Reason*.

MASONRY'S RELATION TO THE PRESENT TIME

By JOSEPH E. MORCOMBE,
Editor, *Masonic World*, San Francisco

LIKE many another question by which Masonry is faced, and cannot evade, no definite answer can be returned to that which is our present topic. It must be stated, as so often before, that Freemasonry is at present hardly more than a great potentiality. It cannot be counted among the active forces that have potent influence upon the thought and action of our time.

The Masonic institution has been wisely conservative; it has held tenaciously to methods and principles that have proven safe. But it is sometimes possible for individuals and institutions to purchase safety at too high a price. During a long period of peaceful growth the American Craft has developed; it has profited from the favorable opinion of men. The slow-moving, almost unconsciously operating forces of evolution have brought such changes and adjustments as were necessitated by slight environmental shifts in influence and needs. But a period of unprecedented transition is upon us, violent and even revolutionary in the changes that are being wrought. Every department of life is affected, and there can be no abiding in the old ways. The institution that now seeks to maintain an unyielding attitude dooms itself to a useless existence, if not a certain dissolution.

However we may shirk the situation, the Craft cannot avoid a more active and reasoned participation in the grave problems that affect all humanity and that press from all sides for solution. The continued recitations of pious platitudes, the reiterated enunciation of flawless principles—these things are not sufficient. More insistently than ever before a critical world is demanding from every agency of civilization its best and utmost in positive and practical work. The alternative for Masonry, as for any other institution similarly situated and holding doggedly to a vanished past, is decay and death.

The true relationship of our Freemasonry to present-day life cannot be adequately discussed within space here allowed. No more than possible suggestions can be advanced. We have no prophet's mantle or mission, nor are we concerned in fitting Brummagem haloes to empty heads. It is for the Craft to so adjust itself in methods, and if necessary in organization, to meet demands that cannot be evaded. It must leave the present places of sterility, with hope for an advance to a position of earned leadership among the agencies that are or will be truly altruistic in highest and most comprehensive labor. The intellectual forces of Masonry, now ignored and pushed out by organized mediocrity, must be mobilized and given control. To hold ourselves, as Masons and in our lodges, resistant to the new currents of hope and aspiration that are sweeping humanity toward the new and greater day—this is to invite disaster. In time of crisis the great fraternity can surely find a work, positive and practical, worthy of its acknowledged though untried powers, and leading to a goal of good beyond aught that the most sanguine of us have hoped or dreamed.

The fear so often expressed by timid souls that

with any desertion of the old ways much of our valued heritage will be lost, is altogether unwarranted. Ever the form of truth will change, will reach to new expression and a needed reinterpretation. In modern guise the ancient verity gains new power over the hearts and minds of men. After all, each generation writes upon the tablets whereon the fathers imagined they had made imperishable record. Our most cherished registers are but palimpsests, whereon we inscribe afresh the faiths and fables of the race, while

—"faint beneath the new inscription gleams
The gold and crimson of forgotten sagas."

RELATION OF MASONRY TO PRESENT-DAY LIFE

By J. A. FETTERLY,
Editor, *Masonic Tidings*, Milwaukee

THIS question, asked by a brother editor, gives one pause. No informed person questions the value of the teachings of Masonry from a cultural, spiritual or educational standpoint. This would seem to be self-evident.

But just what value has it—if any—for life in its everyday presentation, which includes all of the above phases but also more material things and—if you will—its baser sides? Is Masonry something for our leisure hours alone, or can it be taken with us to the field, office or factory? Is it, in other words, purely cultural or may its teachings be given practical, everyday and work-a-day interpretations and use? The answer to those questions determines the reply to the one which is the subject of our text. To arrive at an intelligent solution it is necessary to briefly review the aims and purposes of the Craft teachings.

Masonry has many objectives. Friendship, Morality, Love, Relief and Truth are some of the most important. They are each and every one primary virtues, the observance and following of which has its importance in the civilization of to-day. Lacking them, or a fairly close approximation of them, our communal life would be but narrowly removed from that of our caveman ancestors. We would all be circumscribed in our desires and efforts only by our fear of possible consequences. Selfishness would reign supreme, and the law of might would supercede the law of right. We would again find ourselves living under the old rule of

"Let him take who has the might
And let him keep who can."

The poor, the sick and the under-privileged would have to shift for themselves under the hard rule of the "survival of the fittest."

Love, relief, truth and the other virtues named cannot be under-valued in any inventory of Masonic influence. But underlying all other influences for good in our Craft, and transcending them all in importance, in the opinion of this writer, are those basic lessons which teach the Fatherhood of God and the brotherhood of man. Without those two principles Masonry would be largely a passive, inert order of morality, with but little practical influence. With those two guiding and outstanding landmarks it is brought at

once into the realm of practicality as a tool for everyday use.

How then can we use these tools in our daily walk and conversation? If the new Mason catches a glimpse of those two ideals; if he but dimly understands that, as children of the same Father, he is naturally his neighbor's brother; if he but vaguely is brought to see the institution of Masonry as the mechanism for the development and ripening of such conditions, then that man cannot help but be a better citizen, a more courteous neighbor and a more loving husband and father. It will follow as naturally as the day follows the night.

Masonry can be brought into more intimate relation with every-day life when it is made a day-by-day affair; when it is made a feature of our daily existence—not a thing for our leisure hours or for practice while we are within the tiled lodge.

MASONRY'S PRESENT-DAY PROBLEMS

By WM. C. RAPP,
Editor, *Masonic Chronicle*, Chicago

THE traditional principles and policies which constitute the body of Masonry, and which find their most definite form in the ancient charges of the fraternity, cast a negative mantle over any attempt to justify Masonry in taking definite or concerted action on any of the problems of present-day life. Masonry cannot array itself on either side of a question on which men differ. If it did so, it would no longer be Masonry. Even a grand lodge has not rightful authority to speak with finality on any question of state policy, as expressed in statute or law, nor even where morality is involved. The intellectual independence of Masons may neither be abridged nor officially directed by the Craft.

What should be the relation of Masonry to present-day life? Should it continue in its age-old policy of aloofness to controversial civic problems, even in specific cases where the ideals and teachings of the institution would dictate measurable unanimity among its

members that such a course would be of benefit to mankind? Should Masonry as an institution continue to confine its exertions to its altruistic efforts to make men better, remaining content to offer "a never ending argument for nobler deeds, for higher thoughts, for greater achievements"?

The answer must be in the affirmative. The slightest deviation from the traditional policy of Masonry would be an entering wedge that eventually must spell disaster. The human mind functions with independence, and Masonry does not encroach upon the intellectual liberty of its members. No body of men, large or small, is ever of a single mind.

Yet the tendency of many Masons to-day is to attempt to accomplish tangible results. Let us do something! Let us justify the existence of the institution! Let us throw the numerical strength of Masonry into the balance and achieve some definite results! Let us throw off the shackles of self-imposed restraint and convert impotency into power, translate theory into practice!

Pine! Let us do something. But that is the task, the duty and the opportunity of Masons, not of Masonry. The relation of a Mason to present-day life should be devoid of inactivity. His duty in civic affairs is plainly marked out. His participation in political affairs of state and nation is imperative. His responsibility for the betterment of his fellow citizens and the improvement of the welfare of the nation cannot be avoided. He should use to the limit of his capacity to oppose the sordid things of human dereliction, crime, intolerance, superstition, atheism, poverty, persecution, with all their attendant evils. He should possess more than negative virtues. He should insist on his right to follow the dictates of his own conscience in matters of religion, and should be equally insistent that all others enjoy the same right. He should maintain the truth that every child has a right to education.

The tenets of Masonry, its principles, traditions and ideals will furnish him with an excellent guide with which to solve every problem of present-day life, and he not only can, but should make the fullest use of the principles of the fraternity to reach her conclusions.

A Prophecy—With a Parallel

One hundred years ago, in January, 1830, Macaulay, brilliant British essayist, wrote for *The Edinburgh Review*, the following prophetic utterance. What was true then is true now. Because of its precise relationship to the economic situation at present existing and as a measure of helping to allay the unwarranted fear of so large an element of the population, THE CRAFTSMAN has pleasure in reproducing it, in the belief that no sounder statement could be made:

"History is full of the signs of this natural progress of society. We see in almost every part of the annals

of mankind how the industry of individuals, struggling up against wars, taxes, famines, conflagrations, mischievous prohibitions and more mischievous protections, creates faster than governments can squander, and repairs whatever invaders can destroy.

"We see the capital of nations increasing and all the arts of life approaching nearer and nearer to perfection in spite of the grossest corruption and the wildest profusion on the part of rulers.

"The present moment is one of great distress. But how small will that distress appear when we think

over the history of the last forty years;—a war, compared with which, all other wars sink into insignificance;—taxation, such as the most heavily taxed people of former times could not have conceived;—a debt larger than all the public debts that ever existed in the world added together;—the food of the people studiously rendered dear;—the currency impudently debased, and improvidently restored.

"Yet is the country poorer than in 1790! We fully believe that, in spite of all the misgovernment of her rulers she has been almost constantly becoming richer and richer. Now

and then there has been a stoppage, now and then a short retrogression; but as to the general contingency there can be no doubt. A single breaker may recede; but the tide is evidently coming in.

"If we were to prophesy that in the year 1930, a population of fifty millions, better fed, clad, and lodged than the English of our time, will cover these islands,—that Sussex or Huntingdonshire will be wealthier than the wealthiest parts of the West-Riding of Yorkshire now are,—that cultivation, rich as that of a flower-garden, will be carried up to the very tops of Ben Nevis and Helvellyn, — that machines, constructed on principles, yet undiscovered, will be in every house,—that there will be no highways but railroads, no travelling but by steam,—that our debt, vast as it seems to us, will appear to our great-grandchildren a trifling encumbrance, which might easily be paid off in a year or two,—many people would think us insane.

"We prophesy nothing; but this we say—if any person had told the Parliament which met in perplexity and terror after the crash of 1720 that in 1830 the wealth of England would surpass all the wildest dreams, that the annual revenue would equal the principal of that debt which they considered an intolerable burden — that for one man of £10,000 then living, there would be five men of £50,000; that London would be twice as large and twice as populous, and that nevertheless the mortality would have diminished to one-half what it then was,—that the post-office would bring more into the exchequer than the excise and customs had brought in together under Charles II,—that stage-coaches would run from London to York in twenty-four hours—that men would sail without wind, and would be beginning to ride without horses — our ancestors would have given as much credit to the prediction as they gave to Gulliver's Travels.

"Yet the prediction would have been true; and they would have perceived that it was not altogether absurd, if they had considered that the country was then raising every year a sum which would have purchased the fee-simple of the revenue of the Plantagenets — ten times what supported the government of Elizabeth —three times what, in the time of

Oliver Cromwell, had been thought intolerably oppressive. To almost all men the state of things in which they have been used to live seems to be the necessary state of things.

"We have heard it said, that five per cent is the natural interest of money, that twelve is the natural number of a jury, that forty shillings is the natural qualification of a county voter. Hence it is, that though, in every age, every body knows that up to his own time progressive improvement has been taking place, nobody seems to reckon on any improvement during the next generation.

"We cannot absolutely prove that those are in error who tell us that society has reached the turning point—that we have seen our best days. But so said all who came before us, and with just as much apparent reason.

"A million a year will beggar us," said the patriots of 1640.

"Two millions a year will grind the country to powder," was the cry in 1660.

"Six millions a year and a debt of fifty millions," exclaimed Swift — "the high allies have been the ruin of us."

"A hundred and forty millions of old debt!" said Junius—"well may we say that we owe Lord Chatham more than we shall ever pay, if we owe him such a load as this."

"Two hundred and forty millions of debt!" cried all the statesmen of 1783 in chorus—"what abilities, or what economy on the part of a min-

ister, can save a country so burdened!" We know that if, since 1783, no fresh debt had been incurred, the increased resources of the country would have enabled us to defray that burden, at which Pitt, Fox and Burke stood aghast—to defray it over and over again, and that with much lighter taxation than what we have actually borne. On what principle is it, that when we see nothing but improvement behind us, we are to expect nothing but deterioration before us!

"It is not by the intermeddling of Mr. Southey's idol—the omniscient and omnipotent State—but by the prudence and energy of the people, that England has hitherto been carried forward in civilization; and it is to the same prudence and the same energy that we now look with comfort and good hope.

"Our rulers will best promote the improvement of the people by strictly confining themselves to their own legitimate duties — by leaving capital to find its most lucrative course, commodities their fair price, industry and intelligence their natural reward, idleness and folly their natural punishment—by maintaining peace, by defending property, by diminishing the price of law, and by observing strict economy in every department of the state.

"Let the Government do this—the People will assuredly do the rest."

—*Macaulay's Essay on Southey's Colloquies on Society. Reprinted from The Edinburgh Review, January, 1830—Pages 563-565.*)

Every Brother His Own Tiler

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All Masons know the importance of the tiler, and the scope of his duties. But the tiler is only one brother—secrecy is a Masonic duty for all. Throughout the three degrees, and in the ceremonies of opening and closing a lodge, are references to the importance of preserving inviolate the secrets of the order, preventing the approach of cowans and eavesdroppers, guarding against the disclosure of the esoteric work to those to whom it is not proper to be made known.

In the ritual explanation of the third cardinal virtue, prudence, we are told (see most monitors) "This

virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the lodge, but also when abroad in the world. It should be particularly attended to, in all strange and mixed companies, never to let fall the least sign, token or word whereby the secrets of Freemasonry might be unlawfully obtained."

The charge of the entered apprentice admonishes him, among other things; "Neither are you to suffer your zeal for the institution to lead you into argument with those who, through ignorance, may ridicule it."

The Fellowcraft is exhorted to persevere steadily "in the practice of every commendable virtue." In the third degree the newly raised Mason learns that "The Book of Constitutions, guarded by the tiler's sword, reminds us that we should be ever watchful and guarded in our words and actions, particularly before the enemies of Masonry, ever bearing in remembrance those truly Masonic virtues, silence and circumspection."

Not only the "work", both printed and exoteric and secret and esoteric, exhorts us to "silence and circumspection"; the inner meaning of the symbolism of the tiler and his sword teaches plainly that each of us should be a Masonic tiler.

In other words, the duties of the tiler are not confined to that officer; every Mason should be in effect a tiler. He is a good Mason as his words and actions are duly "tiled" and a detriment, if not a positive injury, to the Craft as he is careless of or indifferent to these duties.

In the ancient operative days the secrets of a Master Mason were valuable in coin of the realm. The Mason who knew the master's word could travel in foreign countries, and receive a master's wages. Many who could not, or would not, conform to the requirements tried to ascertain the master's word and some of a master's skill in a clandestine manner.

The "eavesdropper" — literally, one who attempts to listen under the eaves, and so receives upon him the droppings from the roof — was altogether without the pale; he was only a common thief, who tried to learn by stealth what he would not learn by work.

The cowan was a more or less ignorant Mason; one who laid stones together without mortar, or piled rough stones from the field into a wall, without working upon them to make them square and true. He was a "Mason without a word" with no reputation; the apprentice who tried to masquerade as a master.

The operative Masons guarded their assemblies against the intrusion of both the non-Mason thief, and the half-instructor craftsman, who, like the fellowcrafts of old, desired to obtain the secret word of a Master Mason by force, rather than by labor.

While nothing very positive is

known either as to the date when the guardian of the door first went on duty, or why he was called a tiler or tyler, it is believed that the office is very ancient, and that, inasmuch as the man who put on the roof, or tiles (tiler) completed the building and made those within it secure from intrusion, so the officer who guarded the door against the intrusion was called, by analogy, a tiler.

In modern days the tiler of a lodge uses his sword only as a symbol of authority. While all faith and trust in his zeal is entertained by the master and brethren, it is usual to make sure by a ceremony familiar to all Masons that no profane, cowan, eavesdropper, apprentice or fellowcraft has entered the lodge room of Master Masons prior to opening.

So ancient is the office, and so important the functions, that Mackey says that the eleventh of his twenty-five landmarks is "The necessity that every lodge when congregated shall be duly tiled."

But of what avail is it to tile a lodge meeting, if individual brethren do not "bear in remembrance those truly Masonic virtues, silence and circumspection"; if we fail to heed the charge and do suffer our zeal to lead us into argument with the profane, regarding Masonic matters?

Unless all of us understand and abide by the need for us to tile our own words and actions, our portals might as well be in charge of a door keeper who would admit on the production of a printed ticket.

In the profane world (the word is used in its ancient sense of meaning "without the doors of the temple") considerable curiosity exists regarding the Masonic Fraternity. The inescapable newspaper reporter, with his accounts of Masonic meetings, does not lessen it. Public appearances of Masons naturally arouse curiosity; spectators are interested when the grand lodge, in silk hats and frock coats, embroidered aprons and with solemn and ancient ceremony, lays the cornerstone of a church, or when a private lodge, attired in white aprons and gloves, conducts an impressive funeral, with customs quite different from those of the usual religious service.

Masonry has given to the language certain phrases used by the entire English speaking world. The

"third degree" of the police is a perversion of a Masonic matter; so is the "goat" of the familiar joke. "He's on the level"—"He's a square man" are commonplaces.

Naturally the public begins to ask questions. What is Masonry? Who may be Masons? Why can't women be Masons? What do Masons do? Why do you wear those funny little aprons?

The Mason who is his own tiler is "ever watchful and guarded" in what he answers.

To satisfy a legitimate curiosity about Freemasonry there is much information which a brother may conscientiously give. A sincere desire to learn something of the fraternity, on the part of a man who is considering making an application, is an evidence of thoughtfulness. He is entitled to a serious and thoughtful answer to all proper questions. Much information regarding Masonry is printed; its history, its government, its extent, its public appearances — such matters are no more "secret" than a Masonic temple is secret.

Few Masons, not even the careless and indifferent, will disclose the esoteric work of the degrees, the modes of recognition, the words, our methods of teaching. It is not the disclosure of these that we who would tile our hearts and lips must fear.

But in between lies a vast body of knowledge and information which are borderland to both the exoteric and the esoteric. Here the indifferent, the careless, the uninstructed and the ignorant can — and sometimes do — work an injury to the Fraternity.

A Mason comes home from lodge and remarks to his wife—"Joe Smith has applied to the lodge. I'm glad old Joe is coming in."

Friend Wife thinks nothing of it. Apparently it is a harmless statement.

But suppose Joe Smith is black-balled?

"By the way," remarks Mrs. Mason, after a few months. "Why don't you call for Joe Smith when you go to lodge to-night?"

What is the Mason going to say? What can he say? And so Mrs. Mason learns—and with the utmost innocence may tell—that Joe Smith applied for the degrees of Freemasonry and was rejected.

If Joe Smith wants to make the matter public, that's his business. But as a man may be rejected for the degrees for many reasons, while the public thinks only that the rejection means unfitness, it's unfair for the lodge, or for any individual member of the lodge, to make the matter known.

This is offered merely as one small instance of the harm that may be done by a Mason who is not his own tiler. A thousand others will occur to the thoughtful. Particularly should we tile our lips in communities so small that a lodge meeting assumes almost the importance of a public event. As a general rule, we are well advised if we do not talk of anything which occurs in a lodge, even such matters as are harmless, with those who are not of the fraternity, since such conversations give rise to questions, and questions to answers.

Freemasonry works her gentle miracles in men's hearts in a way which no profane can understand. Her reputation among the general public is that of silence, secrecy, good works, unselfish doing of good, failure to advertise, to seek publicity. These facets in the jewel of her reputation are the working tools of the Craft among the profane. Every inadvertence which breaks down any of them, injures the fraternity in the public eye, and thus her ability to do good. Every airing of scandals, every dragging of lodge politics—hateful words!—into community talk, every disclosure of charity, even when dictated by pride, is, in the long run, injurious to the fraternity.

Many good men and true seek to "improve" Masonry. Modern conditions do demand modern ideas; our brethren of two hundred years ago, for instance, never heard of a Masonic home. Many "improvements" are wholly exoteric, and necessary. Others, so-called, attempt to change the "ancient usages and customs," destroy landmarks, nullify some of the old charges. The Freemason who is his own tiler will set his face steadfastly against all such efforts.

As one bad egg will spoil an omelet, so the unfit candidate, admitted, does more harm to the lodge, and thus to the fraternity, than ten good men and true can do good. The well tiled Mason will be very careful in the petitions he brings into the lodge.

It is not enough to say: "Oh, Jim's a good fellow." Jim must be more than a "good fellow" to be a real Mason. It is for us to see that we tile the petitions we sign with truly Masonic "circumspection."

Finally—and perhaps most important of all the personal duties we perform as tiler—let us see to it that we do not ourselves bring anything into the lodge but brotherly love. Let us be "ever watchful and guarded" that, in the language of the old charges, we bring "no private piques or quarrels" within the tiled door. Not only with our lips but

truly, let us meet on the level and part upon the square. Let us each so act in the lodge, as a brother, and out in the world, as a member of the Ancient Craft, that our brethren within, and our friends at large without, can be proud of what Masonry means.

For only by so tiling ourselves can we insure that that with which we are so solemnly charged as entered apprentices will endure; that the honor, glory and reputation of the institution may be firmly established, and the world at large convinced of its good effects."

Shall Masonry Survive?

By C. C. ROGERS, P. G. M., WISCONSIN

Traversing the history of human institutions through the centuries that have preceded, it is observed that the fabric of society with its great religious and political epochs has come and passed like shadows, yielding their influence and power to more formidable institutions; surrendering to other minds, advocates of newer systems of government, builders of a different faith, speaking a new tongue, teaching, as they believed, a newer and better philosophy of life.

The heredity of older nations with their immature ideas, decadent language, inertia and decay, foreshadowed their decline, yielding to more powerful forces. They were august in their splendor, living, as they believed, in a golden age, significant in leadership, imperial in influence and power, but like "the clouds that gather round the setting sun," their influence and power faded away; a solemn and eternal truth that many human institutions lapse into a sort of helplessness; lacking vision or creative power, gradually lose their inspiration for progress, a significant lesson of the supreme, naked tragedy of human weakness, unable to foresee the dawn of a new era pregnant with progressive ideas.

Every century has given to the world men having ability and genius for leadership; so too, men with no mental open-mindedness, men with looseness of thinking, men unwilling to accept or embrace new ideas, willing to travel the highway of mental inertia and decay.

This leads the way to ask will the

very human institution of Freemasonry, the embodiment of noble principles, high ideals, a belief in the Fatherhood of God, the brotherhood of man, reach a stage of mental inertia and possible decay?

Looking backward to fortify our hopeful belief in the perpetuity of Freemasonry, there is to be noted that for nineteen centuries the Christian religion, with many martyrs crowned in death, great races loyal to their beliefs, revealed faith in God, have through all the storms of human history, through all intellectual revolution, in a world of mind with its scholastic philosophy of life, the different epochs of civilization proved its unquestionable right to live, a benediction and blessing to generations yet unborn. I pause to ask, will men continue to seek the altars of Freemasonry as a congenial haven? Will its high ideals, the wealth of its teachings, its spirit of brotherhood, continue to attract intelligent minds? Let us hark back to events of history.

It helped sow the seeds of patriotism, obedience to law, loyalty to country, indelibly impressed on the early history of this great Republic; was instrumental in giving impetus to our free institutions; contributed to writing the spirit of the Declaration of Independence into the Constitution of the United States; championed the dreams of men to worship God in keeping with the dictates of their conscience; a knight herald proclaiming liberty of thought, freedom of speech; majestic in its exaltation of manhood; a beloved shrine

for all creeds of men who believe in God. Garland-crowned by its deeds of charity let us hope it will go forward to challenge the world's regard and confidence.

Deeply solicitous of our responsibilities as Masons, let me draw aside the curtain that you may look upon a picture fraught with many serious aspects that call for discriminating judgment, clear, vigorous thinking.

Perusing the Masonic weekly press, its monthly periodicals, the proceedings of other grand jurisdictions, it is apparent that only fifteen to twenty-five per cent of its lodge membership during the year are regular attendants at its lodge communications. Meetings of a social character have been inaugurated, commendable in themselves, to felicitate the minds of the brethren, but even these functions, with speakers present to arouse the spirit of Masonry, somehow have not deeply touched the hearts of the non-attendant, nor increased his avidity for fraternal associations.

There must be found a remedy for this non-attendance, this inertia that in many ways is sapping the life of the fraternity. There should be a reason, a cause, why so many intelligent Masons only occasionally cross the threshold of our lodges.

It is my candid opinion that Freemasonry should, as a complement to its ritual that sets forth ennobling ideas clothed in inspiring language, commit itself to a wider field of education; should press to the attention of its leaders, and particularly its worshipful masters, the necessity of a greater necessity of a greater majesty of illuminating thought that shall meet inquiring minds that petition to be received within its sanctuaries, knock at its doors, cross its thresholds, kneel at its altars to receive Freemasonry's message.

Our schools and colleges strive to develop leaders, having for their background intelligent perspective which is made use of to prepare men for great events. To meet and attain this end, training and education is essential. Freemasonry needs men, if you please, with the trained qualities of the soldier to present and intelligently translate to the uninformed its inspiring truths and defend its principles. Moreover, lodges need the presence and active participation of Masons having fertile, cultured minds, able to illuminate its

fundamental principles in a way that the average layman may digest and assimilate without the use of dictionary or encyclopedia. May I not in a spirit of kindly criticism suggest that there are many Masons with latent talents, which if awakened, would be valuable to the Craft. They only need gentle prodding, kindly expressed, that their knowledge of things Masonic would be fruitful if they were really alive to their opportunities.

I have presented these apparent existing conditions that I might by a somewhat parity of reasoning bring to your attention the inspiring thought that within the last few years the fundamental principles of Freemasonry have been mobilized for the doing of greater things. It has wrought out and weighed its potential elements to make impressive the spirit of Masonry and its ideals by entering earnestly into a broader, informative field of education.

Out on the great highways, the trodden ground of the profane, men are asking—Will Masonry survive? Has it sufficient inherent organic life to perpetuate the heritage of its forebears; sufficient innate character to give added color and purpose to the national fabric? Have its ideals, running through the woof of its teachings and philosophy, developed an exalted brotherhood? Is it conscious of its responsibilities to society, state, and nation? Will its conservative aloofness still give to it strength and influence? Does it possess those qualities essential to its future existence?

We are quite conscious that this figure of speech we have drawn and which men flaunt in our faces is measurably the hallucination of prejudiced minds, stalking the earth in disguise, nevertheless as Masons cannot silently ignore the utterances of men who purposely would injure the fair name of Masonry, but we are consoled by the thought that though mankind may rage, nevertheless the sun will rise, the rains fall, the harvest ripen, even though the crusade of hate continues.

The nations of the world have in the last decade become a vast clinic that has awakened the consciousness of mankind. Representative minds from world centers have brought to the open forum a new creation of ideas with most forceful thought, though ofttime radical and revolu-

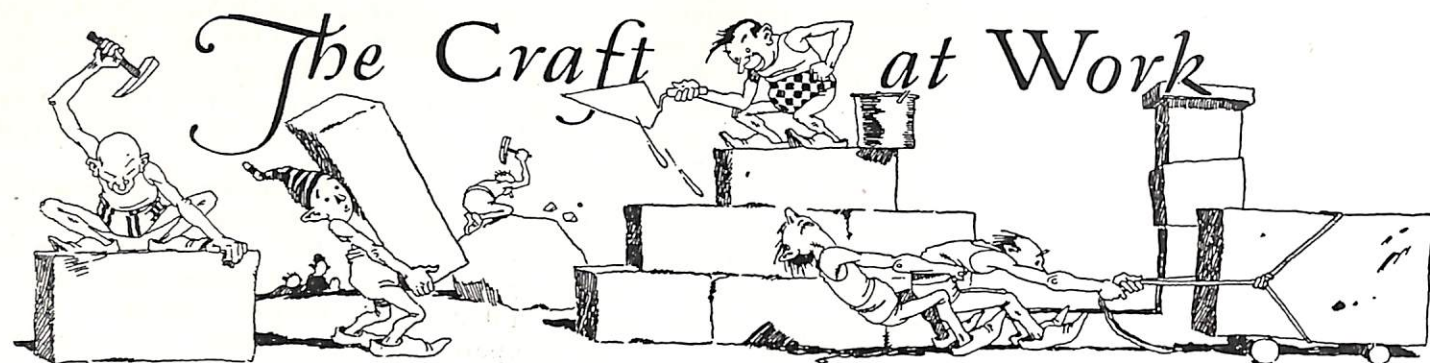
tionary; nevertheless, admitted popular motifs of the day. Masons have been mindful of these newer ideas only so far as they have been of constructive value to society and the public weal.

A world war swept away many old ideas, feudal in character. Its effect has been that it has given men opportunity to claim the profound right to greater freedom of speech, to safeguard their liberties; however, it may be pertinent to hint that such liberty of speech might endanger the great body politic if degenerated into a license.

It is to be admitted that a new evolution of ideas has invaded the life of nations. Materialistic and pagan ideas, moral anarchy and Christian ethics have stressed their creeds and ideals, their economic ills to the fore, keeping humanity jumping hurdles to escape the startling panacea offered that is to save the world from its own destructive influence. Mankind's interest lies in the hope that the new generations have not been inoculated with the materialistic trend of the present age. Let us be trustful that well balanced, vigorous, virile minds, with larger human outlook, with background and perspective, look forward to the ultimate brotherhood of man, a diviner sermon of God's purpose.

Permit me to again press to your attention that where there is no vision, human institutions decay and the people perish. We are, however, mindful that a new day is breaking, a new spirit is stirring among the world of men with amazing vigor, weight, and force—a serious reminder that each individual Mason, among its four million, should seek to have a voice in solving the problems of the hour to the end that the intellectual, moral, and spiritual life of mankind may be materially bettered. Masons should willingly accept their full share of the world's work.

Mankind is finding time to discuss the great purposes of human life. The Masonic fraternity finds equal opportunity to discuss its present and future aims; finds delight in turning the leaves of its history that impressively narrate its philosophy, the gems of its literature. In reminiscence it reviews the inestimable gifts, the strength, courage, and weakness of its past and present leaders.



AMES NEW MASS. G. H. P.

Jesse E. Ames of Brookline was elected grand high priest of the Massachusetts Grand Royal Arch Chapter at the closing session of the annual convocation in Masonic Temple, Boston, Tuesday, December 11. Bro. Ames, who has been grand treasurer for several years, succeeds Winthrop J. Cushing of Hingham, who has held the office of grand high priest for the past three years.

Other officers elected are: Edward H. Whittemore of West Roxbury, deputy grand high priest; Elmer C. Read of Belmont, grand king; Frank R. Crandall of Ayer, grand scribe; Harry G. Pollard of Lowell, grand treasurer, and Raymond T. Sewell of Winthrop, grand secretary. The officers were installed by Arthur D. Prince of Lowell, past grand high priest.

Following his election, the new grand high priest announced his selection of the appointive officers of the Grand Chapter and the district deputy grand high priests. The officers are as follows:

Rev. Paul Sterling of Melrose, Rev. Frederick W. Hamilton of Cambridge and Rev. Dudley H. Ferrell of Swampscott, grand chaplains; William F. Clark of Wollaston, grand captain of the host; Joseph B. Ross of Wellesley, grand lecturer; William F. Call of Norwood, grand principal sojourner; Edgar O. Dewey of Reading, grand royal arch captain; Harold Caverly of Belmont, grand master of third veil; J. Frederick Price of South Weymouth, grand master of second veil; A. Edgar Hanson of South Swansea, grand master of first veil; George T. Hart, Jr., of Lynn and Albert H. Morris of Lexington, grand stewards; Josiah T. Dyer of Somerville, grand tyler.

The morning and afternoon sessions of the convocation were devoted to an exemplification of the degrees under the direction of Grand Lecturer Joseph B. Ross, with officers from all the chapters in the State present.

SHORT-LIVED

Emmett D. Tumlin, 33°, Deputy in West Virginia of the Scottish Rite Su-

preme Council, Southern Jurisdiction, has now in his possession the charters of the clandestine Masonic lodges that formerly existed in the cities of Morgantown, Fairmont, Grafton and Wheeling, also the charters issued by the state to the so-called "Grand Lodge of West Virginia," which originated but a short time ago, and the so-called "Consistory of West Virginia" associated with it.

Following a law of the state of West Virginia, Mr. Tumlin is advertising the dissolution of these corporations. The ending of their existence places West Virginia among those states which have succeeded in cleaning out irregular and clandestine Masonry.

500 CANDIDATES

A record of having conferred a part of the Master Mason degree upon 500 candidates is held by Maurice Friedman, a member of Paul Revere Lodge No. 462, of San Francisco, Cal. A celebration was held by the lodge in honor of Mr. Friedman at the raising of the five hundredth candidate. Every past master of the lodge was present on this occasion and the honor guest was presented with a gold watch by the past masters and officers of the lodge. The event was known as Maurice Friedman Night and will long be remembered by those present.

SUMS LEFT TO MASONS

As what is thought to be the direct result of the kind deeds performed by the Masonic Service Bureau of Seattle and Arcana Lodge No. 87, Seattle, Wash., in connection with the funeral services for her husband, Mrs. Sarah Slyfield, who died recently, made several generous bequests to the Masonic Order.

Twenty-five thousand dollars was left to the Grand Lodge of Washington for the benefit of the Masonic Home at Zenith. The Continental Hotel property was left to Arcana Lodge No. 87, which conducted her husband's funeral services. This property is subject to lease that has approximately 95 years to run. The income, which is \$250

monthly, is to go one-half to Arcana Lodge, one-fourth to the Masonic Service Bureau for relief of Master Masons, and one-fourth to St. John's Day League for relief of widows and orphans of Master Masons. Ten thousand dollars was willed to Evergreen Lodge No. 9, of St. Clair, Mich., where her husband was made a Mason.

MUCH TRAVELED TROWEL

A silver trowel, the property of Justice Lodge No. 753, New York, N. Y., which was dedicated and sent out on October 30, 1905, upon a journey that was to cover more than twenty thousand miles, including visits to lodges throughout the United States, in Canada and Mexico, has returned to the lodge, according to the *New York Masonic Outlook*.

The trowel is now held by Justice Lodge, awaiting another trip among the lodges in the same countries, and those lodges desiring the trowel are invited to communicate direct with Justice Lodge.

CHURCH CORNERSTONE

The corner-stone of St. Mark's-Storrs Evangelical Protestant Church, Cincinnati, Ohio, was laid recently with Masonic ceremonies, Price Hill Lodge No. 524 acting for the Grand Lodge of Ohio, and being escorted by Cincinnati Commandery No. 3, Knights Templar. Harry S. Johnson officiated as acting grand master.

"ENGLAND BEST PLACE TO SPEND DECLINING YEARS"

Having looked upon most parts of the earth in the forty-odd years that the Lord Almighty has rejoiced the world with my presence, I come to the conclusion that of all the lands I should like to spend my declining days in, England is the fairest.

Though hardly an Anglophile, either by tradition of birth or training, and though doubtless, out of long association, as ineradicably American as any citizen of partly alien blood can be, there is something about England that

deeply appeals to me and makes me believe that, for a good part of my later years at least, I could be very happy there.

Many men like me, I know, have felt and feel the same way about it, and the reason seems to be simple. The bosh about the pull of the motherland doesn't interest me; if there were any such pull in my case, it would, because of genealogical and cultural influences, be toward France or Germany. The bosh about the peace and quiet of English country life with its inducements in the way of tranquil speculation and literary enterprise interests me even less. Bernardsville, N. J., to nominate a single American locality, has much the same advantages.

The theory that in England one meets with men and women less given to hustle and money and more to the finer impulses of life also fails greatly to impress me; I know a sufficient number of such men and women right here at home. The fact that one can live more cheaply in England than in America and get twice as much comfort for the same expenditure is, true enough, attractive, but, in the point I have specifically in mind, relatively negligible.

That point is this: England is the ideal country in which to grow engagingly and satisfiedly old. In America age is a burden. In Italy it is a bitter and regretful challenge. In Germany it has about it a trace of assertive resignation. In France it is a joke. But in England, it is almost a pleasure. No men grow old so gracefully and so wisely as Englishmen, and it is their country rather than they themselves that seems to be responsible for the phenomenon.

Unlike the men of other nations, the Englishman doesn't fight age, he not only accepts it, but has the air of welcoming it. In it he sees a fine contentment, a humorous wisdom and a certain vicarious delight. And his attitude is reflected in his look and the look of the to live out one's life in the midst of men about him. It would be agreeable such men.—George Jean Nathan in *Vanity Fair*.

AID FROM KNIGHTS TEMPLAR

Thirty-eight young men and women were assisted in the acquirement and completion of an education by the Knights Templar Educational Foundation of Idaho, according to the foundation's annual report. It was further reported that a total of \$1,539.25 was repaid for principal and interest during the year; that only 5 students were behind in their payments more than one year; 13 behind a year, and every one of the beneficiaries have been heard from with the promise of the eventual

repayment of their obligations. Of those receiving help, 15 are being educated at institutions outside of Idaho, 101 at state institutions, and the operations of the foundation have reached into every section of the state from Bonners Ferry, on the Canadian boundary, to Malad on the Utah line, and from Ashton, near the Wyoming line on the east, to Weiser on the Oregon line on the west.

A total of \$12,940 has been loaned from the beginning of operations, and a total of \$3,976 of principal and \$469.78 of interest has been collected. Twenty-eight loans have been paid in full; 96 of the beneficiaries are young men and 20 are young women, and no loan exceeds \$200, or is for less than \$50. The average loan per student is \$112.50.

THE NATIONAL CATHEDRAL

The Washington Cathedral, which has been in the process of erection on Mount St. Albans for a number of years, furnishes an attraction for many thousands of members of the Masonic fraternity that visit there. It was recently announced that due to the increasing number of Masons who make pilgrimages to the Washington Cathedral, either individually or in groups from lodges, and in order to give these pilgrims complete information about the proposed Masonic unit in the cathedral construction, Rev. Robert Lee Lewis, secretary of the National Masonic committee for the cathedral, will be on duty for the present at Mount St. Alban daily to arrange for special pilgrimages.

ROYAL ARCH INCREASES FUND

The Grand Royal Arch Chapter of Masons in Virginia, at its annual session voted to increase its \$20,000 education loan fund by \$1,500 a year, and appropriated approximately \$18,000 to the George Washington Masonic National Memorial at Alexandria.

The Education Loan Fund is for the use of children of the Masonic Home near Richmond, in continuing their education after graduation from high school. The Washington Memorial appropriation was on the basis of \$1 per member for each of the 18,000 Royal Arch Masons in Virginia.

GOOD BOOKS URGED

Parent education, good books and proper guidance for the school child; access to books as well as to the village movies for the farm boy and girl, and a need for advance information on radio educational programs, were the main considerations of the National Committee on Home Education held at Washington, D. C., recently.

The meeting was attended by representatives of six organizations: The National Education Association, the American Library Association, the American Association for Adult Education, the National Congress of Parents and Teachers, the National University Extension Association, and the United States Office of Education.

A "Parent's Bookshelf" was urged by the National Congress of Parents and Teachers for every school and public library, with the aim of creating study groups in every school center. This is expected to meet the outstanding demand of parents to secure choice books on parental education.

Promotion of rural book supply through schools, libraries, state universities, and state library agencies, was urged. It was agreed that the county library system applied to every state is a most effective means of furnishing rural people with books.

It is also the committee's conclusion that boys and girls will read good books as readily as they read bad or weak ones, if properly guided in school, and if they are taught good reading habits which will hold after school, a great interest in books and book reading will be created.

RETRENCHMENT

"Realizing the general financial depression prevailing at this time, we feel that this is a time for retrenchment as far as it is possible to practice it. We are, therefore, reducing certain of the usual appropriations, feeling that it is in the interest of economy and will not greatly interfere with carrying on our work with its usual efficiency," read in part the report of the Committee on Finance at the annual meeting of the Masonic Grand Lodge of Georgia. In accordance with the plan outlined in the report the appropriation for the grand master's expenses was reduced from \$3,000 to \$2,000; the Grand Master's Charity Fund from \$1,000 to \$500, and the compensation of the foreign correspondent from \$300 to \$200. The finance committee did not recommend the appropriation of \$3,600 and a maximum expense account of \$750 for the office of Director of Masonic Welfare.

What has been true generally has been also true with Masonic bodies. During a time of prosperity, there has been practiced an "orgy of spending." New temples have been built and larger appropriations made for various items, necessitating the increase of dues and special assessments on the member. In many cases members have found the financial obligations too great and have been forced to withdraw from active

membership. The present period of economic stress might well have a beneficial result if there would be a general "coming down to earth" throughout the Masonic order in regard to finances. The policy of the Grand Lodge of Georgia is one that is to be commended and worthy of copy.

MUSSOLINI'S METHODS

Recent information from Italy is to the effect that by order of Mussolini, thirty Masons belonging to the Grand Orient of Italy have been deported. It is claimed that these Masons were not engaged in any activity other than attending to their own business interests. Among them was a fiduciary of the Masonry of Palazzo Guistiniani.

Growing more numerous daily are bitter complaints, which, however, must be kept as secret as possible, of the tyrannical and wretched government of Italy, aided by a "theocratic and obscurantistic" church.

Rumors are being circulated in that country to the effect that in the recent election in this country "Masonry had lost its power." It is more than likely that the Premier himself is responsible for such rumors. He has boasted that he destroyed the "pest" (Freemasonry) in Italy, and was going to destroy it in the rest of the world, and perhaps he is trying to make the people in Italy believe that Masonry has lost out in the United States as a result of the last election. Strange, indeed!—*Scottish Rite News Bureau.*

MASTER AT EIGHTY-FOUR

"The present Master of Silver City Lodge No. 13, Twin Falls, Idaho, Richard S. Hawes, has been a resident of Silver City since 1872, and a Mason for fifty-nine years, having been initiated in Amity Lodge No. 4, Silver City, Nevada, on June 8, 1871," reads an account in the 1930 Grand Lodge Proceedings of Idaho. "Many, many times he has served his lodge in some official capacity or other, having been Master many times, and having filled almost every other office, including that of Tyler, repeatedly. He states that in the past fifty years he has not missed twenty stated communications of the lodge. Fifty years ago, in 1880, he was junior grand warden of the grand lodge, which office he again held eight years later." Mr. Hawes is approaching eighty-four years of age.

Silver City Lodge holds its meetings in a unique and historic Masonic hall. The River Jordan flows beneath the edifice. It was originally erected as a sawmill and spans the little river that flows through the streets of the city. Later it was remodeled as a Masonic temple.

Candidates are obligated on the ancient Bible presented to the lodge in 1868. The lodge has the master's hat worn by Grand Master Mikkelson in the seventies, and the apron worn by O. H. Purdy, a pioneer schoolmaster and an early grand secretary. The jewels used are of native silver taken from the Poor Man Mine, and made by a local blacksmith in the early history of Silver City. The present Secretary, Robert H. Leonard, has served in this position for twenty-one years.

150TH ANNIVERSARY

Nine hundred invitations to a sesquicentennial celebration have been sent out by Richmond Masonic Lodge No. 10, Richmond, Va., which will observe the one hundred and fiftieth anniversary of its founding on December 28 and 29.

Lodge No. 10 is the fifth oldest lodge in Virginia and, in conjunction with Lodge No. 19, in 1785, built Randolph Hall on East Franklin street, said to be the oldest building in the United States used continuously for Masonic purposes. Lodge No. 10 now makes its home at the Masonic Temple at Broad and Adams streets.

On its membership roll are the names of John Marshall and Edmund Randolph, and Lafayette was an honorary member.

ITALY FORCES YOUTH TO TRAIN FOR ARMS

A further step toward the militarization of the Italian people was taken on November 20, when the Fascist cabinet approved a measure submitted by General Gazzera, Minister of War, making premilitary instruction compulsory upon all youths on the completion of their eighteenth year, states a dispatch to the *Christian Science Monitor*.

Hitherto only boys who had joined the Fascist semimilitary organizations, the Balilla and the Advance Guards, received such preliminary training, but since membership in such organizations was not obligatory, a large proportion of Italy's youth received no military training before being called to perform their regular military service in the army.

Henceforth parents, whether Fascists or not, are compelled to inscribe their boys in these military courses. The Fascist militia has been charged to give this preliminary instruction, the result of which will be that when youths are called on to serve their normal period of eighteen months in the regular army, they will have already received excellent military training. When it is considered that young boys of only eight years who, on joining the Balilla organization, begin to receive military instruction, and that in Italy

compulsory military service has been extended until the age of fifty-five, the conclusion is arrived at that all male citizens in Italy are soldiers from the age of eight to fifty-five.

It might be wondered how long before this nation of soldiers will wish to test its strength and involve the world in another period of horror,

ENGLISH SUPREME COUNCIL

The appointment of A. Y. G. Campbell, 33°, as Grand Inspector General for India, to succeed H. R. Nevill, 33°, and that of William Taylor, 33°, Grand Inspector General of Queensland, to succeed Alexander Corrie, 33°, was announced by the annual circular of the supreme council, ancient and accepted rite of England.

It was stated further that the supreme council has again been able to support the work of the Royal Masonic Institution for Girls, Royal Masonic Institution for Boys, and the Royal Masonic Benevolent Institution, by making a donation of 100 guineas to each. It has in addition voted a similar sum to the Mark Benevolent Fund.

Warrants have been granted for seven new chapters: Kerang No. 227, Kerang, Australia; Piccadilly No. 278, London; Lower Hutt No. 279, Lower Hutt, New Zealand; Herga No. 280, Harrow; Amptill No. 281, Amptill; Harte No. 282, West Hartlepool; Riley No. 283, Perth, Western Australia.

Six hundred and ninety-four members were perfected in 1929, and at the present time there are 283 chapters with 9,683 subscribing members of the Ancient and Accepted Rite under the Supreme Council 33° for England, Wales, and Dominions and Dependencies of the British Crown, showing a further steady increase.

A BOOK ON SYMBOLISM

R.W. Brother Charles C. Hunt, widely known as the Grand Secretary of the Grand Lodge of Iowa, A. F. & A. M., and librarian of its famous library, has recently written a book entitled "Some Thoughts on Masonic Symbolism." Its twenty chapters appeared originally in the Iowa Grand Bulletin, and the demand for the interesting and instructive articles from many sources prompted their publication in the present attractive book form.

Beginning with a chapter defining Freemasonry and treating of the numerous yet consistent variations, Brother Hunt takes up the particular symbols of which little is known through monitory sources. Four chapters treat of geometrical phases, including the 47th Problem of Euclid, Euclid himself, Algebra and Geometry. The ele-

ments of consecration, corn, wine, oil and salt, are treated in a collective chapter, and then discussed in detail, with a chapter to each one. Much new and fascinating information is presented in the chapters on the Globes and the Pillars.

Still other chapters appear on "It Rained Not in the Daytime;" "The Perfect Ashlar;" "The Wearing of the Apron;" "The Broken Column;" and the use of "The Word 'Amen' in Freemasonry."

Letters received by Brother Hunt from Masonic authorities in wherever the English is spoken testify to the keen appreciation which the readers of the book have for his work. It has been printed in large sized and readable type, making a book of 235 pages containing several illustrations and a copious index. A foreword has been supplied by J. Hugo Tatsch, P.M., for four years an associate of Brother Hunt's as Curator of the Iowa Masonic library, in which he pays graceful tribute to the Iowa nestor as a superior scholar and Freemason.

DECEMBER ANNIVERSARIES

Edward Hand, who succeeded General Scammel as Adjutant General of the Continental Army in 1780, and who was a member of Military Lodge No. 19 on the Pennsylvania registry, was born at Clyduff, Ireland, December 31, 1744.

Gen. Jebediah Preble, who served in the American Revolution and was a charter member of Portland (Me.) Lodge No. 1, was present at St. John's Lodge in Boston during December, 1760.

Gen. Richard Montgomery, whose name was a frequent toast in Masonic lodges for many years, lost his life in the assault upon Quebec, December 31, 1775.

Simcon Thayer, an officer of the famous "Rhode Island Line" in the American Revolution, received the Master Mason Degree in St. John's Lodge, Providence, R. I., December 14, 1779.

On December 15, 1779, Gen. George Washington was proposed as General Grand Master of the United States by American Union Lodge at Morristown, N. J., and five days later the Grand Lodge of Pennsylvania made a like proposal. On December 20, 1788, General Washington was unanimously reelected master of Alexandria (Va.) Lodge No. 22. This great patriot died at Mount Vernon, December 14, 1799, and was buried with Masonic honors by Alexandria Lodge four days later.

Robert Burns, famous Scottish poet, affiliated with St. Andrew's Lodge No. 179, Dumfries, Scotland, December 27, 1788.

WHAT A PAST MASTER THINKS

Masonic Temple,
Boston, Mass., Dec. 8, 1930.
My dear Brother Moorhouse:

I read with much interest each month *THE MASONIC CRAFTSMAN*, and I consider it an excellent publication. I am prompted, however, to commend you for this month's issue, which contains the articles regarding the activities of the Craft in this Grand Jurisdiction. I feel sure that it will be of far reaching benefit in calling attention to such matters to the Brethren in general. Surely such must make a strong appeal to us all.

Sincerely and fraternally,
ARTHUR S. FISHER.
51 Boylston St.,
Boston, Mass.

Thomas Smith Webb, Grand Master of Rhode Island (1813), was initiated in Rising Sun Lodge of Keene, N. H., December 15, 1790, and on December 27 of that year, was raised a Master Mason.

DeWitt Clinton, Governor of New York State (1817-21; 1825-28) and grand master of that state, became master of Holland Lodge No. 16 (now No. 8), New York City, December 27, 1794.

Gen. Anthony Wayne, who served in the American Revolution, died on Presque Isle (now Erie), Pa., December 15, 1796. Although his Masonic lodge is not known, a monument was dedicated to his memory at Stony Point in 1857 by the Grand Lodge of New York.

Joshua Barney, who served both in the Revolutionary War and that of 1812 and who was made a Mason in the Lodge of the Nine Sisters, Paris, France, died December 1, 1818, at Pittsburgh, Pa., and was buried with full Masonic and military honors.

Robert P. Dunlap, grand master of Maine (1830-31), Governor of that state (1834-38) and a pioneer of the Scottish Rite in that part of the country, became high priest of Montgomery Chapter, R. A. M., Bath, Me., December 27, 1819.

George Mifflin Dallas, eleventh Vice-President of the United States, grand master of Pennsylvania (1834) and U. S. Minister to Russia and Great Britain, was re-elected master of Franklin Lodge No. 134, Philadelphia, in December, 1821. His death occurred in that city December 31, 1864.

Gen. Sam Houston, Governor of Texas (1859-61), was elected President of the first Masonic convention in

Texas, meeting at Houston, to form the grand lodge, December 20, 1837.

Charles P. Taft, Congressman from Ohio (1895-97) and brother of the late Chief Executive, was born in Cincinnati, Ohio, December 21, 1843, and died in that city December 31, 1929. He was a member of the York Rite, a Thirty-third Degree Scottish Rite Mason and a Shriner.

Gen. Thomas Lyon Hamer, who served in the war with Mexico and was a member of Congress from Ohio, died at Monterey, Mexico, December 2, 1846. He belonged to New Caesarea Harmony Lodge No. 2, Cincinnati.

Gen. Lew Wallace, Governor of New Mexico (1878-81) and U. S. Minister to Turkey, was initiated in Fountain Lodge No. 60, Covington, Ind., December 11, 1850, and on December 30 was passed to the Degree of Fellowcraft.

Theodore E. Burton, who served for many years in both houses of the National Congress, was born at Jefferson, Ohio, December 20, 1851. At his death in 1929 the funeral services were conducted by the Knights Templar at Cleveland.

James H. Hopkins, tenth Grand Master of Knights Templar, U. S. A., and Congressman from Pennsylvania, received the Master Mason Degree in Franklin Lodge No. 221, Pittsburgh, Pa., December 4, 1856, later serving as Master of the lodge.

Vincent L. Hurlbut, M. D., eleventh Grand Master of Knights Templar, U. S. R., and an active member of the Northern Masonic Jurisdiction, received the Royal Arch degree in Washington Chapter No. 43, Chicago, Ill., December 31, 1858.

Hugh McCurdy, grand master of Michigan (1873), received the thirty-second degree at Detroit, December 19, 186.

Henry Bates Stoddard, Brigadier General of the Texas Volunteer Guard, was knighted in Ivanhoe Commandery No. 8, K. T., Bryan, Texas, December 25, 1869. He was also a thirty-third degree member of the Northern Masonic Jurisdiction.

Rev. Henry Warren Rugg, Masonic writer, lecturer and editor, became Eminent Commander of St. John's Commandery, K. T., Providence, R. I., December 4, 1871. In 1907 he became twenty-first Grand Master of Knights Templar, U. S. A.

Adolphus F. A. Woodford, noted English Masonic writer, died December 23, 1874. Aside from being editor of *The Freemason* and *The Masonic Magazine*, he served as grand chaplain of the United Grand Lodge of England and was one of the nine founders of Quatuor Coronati Lodge No. 2076.

Albert Victor, Duke of Clarence and

Avondale, eldest son of Edward VII, was installed as Provincial Grand Master for Berkshire, December 15, 1890, by his father, who was at that time grand master of England.

John Wanamaker was, on December 27, 1906, appointed to the Museum and Library Committee of the Grand Lodge of Pennsylvania. On December 20, 1912, he became a member of Kiwinning Chapter of Rose Croix at Philadelphia, and his death occurred in that city December 12, 1922.

John Corson Smith, grand master of Illinois (1887-88) and Lieutenant Governor of that state (1884-88), died at Chicago, December 31, 1910.

Franklin Simmons, American sculptor and artist, died December 8, 1913. He was a member of St. John's Lodge, Providence, R. I.

William Howard Taft, twenty-seventh President of the United States and Chief Justice of the U. S. Supreme Court, addressed a meeting of the Grand Lodge of Massachusetts December 27, 1914.

Jirah Dewey Buck, M. D., Masonic writer and philosopher, died December 16, 1916. He was a thirty-third degree member of the Northern Masonic Jurisdiction.

DEDICATE ATTLEBORO

MASONIC TEMPLE

Most Worshipful Herbert W. Dean, grand master of the Masons in Massachusetts, and the officers of the grand lodge, dedicated the new Masonic Temple on North Main Street, Attleboro, Mass. There were present many prominent in all branches of Masonry in this state and Rhode Island. The temple is of four floors, and with furnishings cost \$200,000.

AGED MASONS' HOME

"High Acre," a magnificent estate in Fauquier County, near The Plains, has come into possession of the Masons of Virginia, the gift of Irving Hill Munford, a member of Cochran Masonic Lodge No. 271, Richmond, Va., and it has been dedicated by the donor to the relief of aged and needy members of the Fraternity in the State of Virginia.

The estate consists of 283½ acres located just off the main highway between Middleburg and The Plains. The residence is an ample building of ten or eleven rooms, and in addition to this there are tenant houses, barns, and all the other buildings that go with a well-equipped farm. Even the farm stock and the house furnishings are made a part of the gift. It is said to be one of the most splendid gifts ever made to the grand lodge for benevolent purposes.

Mr. Munford tied no strings to his

gift other than giving it for the relief of aged and needy Masons. It is understood that the estate can be used as a home for these members of the fraternity or it can be disposed of and the proceeds applied to that purpose. The deed for the estate has been delivered, and that instrument is made out in the name of and is in the hands of the Masonic Relief Foundation.

P. G. COMMANDER MOORE DIES

George Fleming Moore, 33°, grand commander of the Supreme Council, Scottish Rite of the Southern Jurisdiction, 1914 to 1921, died at Rockville, Md., December 4, at the age of 82 years. He was buried with Masonic ceremonies at Montgomery, Ala., Sunday, December 7.

Throughout his life Mr. Moore took an active interest in the Masonic Fraternity. He was made a Mason in Rockford (Ala.) Lodge No. 137 in 1873. Later, he affiliated with and became a life member of Andrew Jackson Lodge No. 173, Montgomery. He received the Scottish Rite degrees during the years 1880-84; was elected a knight commander of the Court of Honour of the Supreme Council in October, 1884, and received the thirty-third degree honorary in December of that year. He was crowned an active member of the Supreme Council in 1888; was elected grand commander in 1914, and retired from that position, on account of his health, in 1921. He was elected an emeritus member of the supreme council in 1923. Mr. Moore was the first editor of *The New Age Magazine*, official organ of the supreme council, serving in that position from 1904 to 1914.

MASONIC BUREAU PLACES

70 DURING NOVEMBER

Seattle, Wash.—Seventy unemployed were found positions through the Masonic Service Bureau of Seattle during the month of November. Fifty-eight of these secured temporary employment and 12 permanent positions, with total earnings of \$1,873.02. Besides this work, the bureau made 13



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MISS C. L. MORSE

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investigations at the request of lodges outside of Seattle, attended to 22 relief cases, made fourteen fraternal visits, and arranged two funerals.

Mankato Lodge No. 12, Mankato, Minn., has among its members three past grand masters of the Grand Lodge of Minnesota.

LARGE SUMS INVESTED

IN HOMES

Huge sums are spent yearly by the Masons of California in the maintenance of the Masonic homes at Covina and Decoto. The following figures are given in the report of the trustees at the communication of the grand lodge.

The cost of maintaining the homes in gross is: Decoto, \$93,849.18; Covina, \$94,796.89. Average operating cost per day: Decoto, \$257.12; Covina, \$290.43. Average cost per resident per year: Decoto, \$360.95; Covina, \$515.20. Average cost per resident per day: Decoto, 98 cents; Covina, \$1.41.

The grand lodge has in the Decoto Home a value of \$1,716,551.76. The value of the institution at Covina is estimated at \$632,189.92. The sum of \$25,000 is given as the value of the summer camp for the children of the Covina Home.

CONFERS DEGREE

IN UNIQUE SETTING

Albert Pike Lodge No. 162, of Guthrie, Okla., hold a meeting recently in a low dale some three miles south of the town, at which time the Master Mason degree was conferred upon Dr. John L. LeHew. Industrious labor on the part of the members of the lodge

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As a memento of this unusual occasion the rock which had been used for the altar, and the three gavels used at the officers' stations were brought back to Guthrie and placed in the archives of Albert Pike Lodge. An inscription bearing the date and names of the officers participating in the work was engraved upon the altar stone.

MASONS IN GENERAL

To the impartial observer the rank and file of Masons are men with more than ordinary intellect. In fact, the fraternity appeals most strongly to that type, for the man of low intelligence, gross and crude in his habits, whose aspirations are those of the groundling, could not grasp the beautiful and sublime precepts taught within the tiled chamber of Masonry, nor would be evidence any willingness in this direction.

Masons — discriminating men of sound judgment—cannot be bound by fetters that would, through fear or threat, impose upon them unquestioning obedience to or respect for the Craft. Quite in the opposite direction. Masonry in no way seeks to curtail in the slightest degree the individual brother's *thinking*, his ability to determine, by the use of reason and logic, facts for *himself*.

The Ancient Craft goes even further. As its superstructure rests upon light—or understanding—it encourages its initiates ever to seek higher concept of *truth*, a greater degree of understanding, a better relationship to man, a deeper sense of reverence for The Great Architect of the Universe.

The calumnies that have been leveled at the Craft by unscrupulous enemies, ecclesiastical and political, are not only groundless, but quite the reverse of Masonry's teachings.

That the fraternity is "godless," that Masons worship His Satanic Majesty, that the "dupes" of Masonry are controlled by a few selected master minds, that Masonry fetters the intellect and enforces by threats of terrible punishment a blind obedience to its laws, all this is pure bosh and any man who has been initiated into the fraternity can attest the asininity of these allegations and others of that ilk.

But, someone may interpose, with all this talk about brotherliness and Masonic unity, why is it that one sometimes sees in a Craft publication where some Mason is criticizing the writings of another, or even disagreeing with the viewpoint of the editor?

Men of the intellectual type that are drawn to Masonry quite naturally possess minds of their own and an ability to use their mental powers. Consequently they do not hesitate to disagree with articles appearing in Masonic or

secular publications and pertaining to the Craft in which there appear, to their way of thinking, erroneous statements, nor do these brethren lose any time in endeavoring to correct the same. This action on their part is not prompted by a desire for publicity, nor do they seek to "lord it over" some less scholarly brother, but rather in the interest of accuracy, or truth, they *constructively* point out the error which in all likelihood will be corrected, and thus accuracy will score a point, and truth will be more manifest.

Masons are essentially *free* men and are allowed by the Craft the widest possible latitude in which to express their convictions, exercise their individual political and religious predilections, and live their own lives free from any sense of dominion. It is realized that the true Mason will be guided and governed by the lofty principles such as devotion to Deity, right living, morality, honesty, obedience to the nation's laws, and the other Masonic virtues.

"Where the spirit of the Lord is, there is liberty"—and where the spirit of Masonry is, there is to be found enlightenment, truth and liberty of conscience that the insidious powers of darkness, hatred, superstition and fear can never conquer. —L. W.

DIXIE CLASSIC FOR CHILDREN

The third annual Dixie classic football game, between a team representative of the southwest, will be held live of the mid-west and one representative in Dallas on New Year's Day. The teams consist of men selected as the best from the teams in the two sections and the game always proves a most interesting event. The funds which are derived from the sale of tickets are turned over to the Scottish Rite Hospital for Crippled Children, and the large sum which has been collected in the past two years in this manner has been of great assistance to the hospital in carrying on its charitable work.

It has been recently announced that "Fighting Bob" Zuppke, coach of foot-

ball at the University of Illinois for the past 17 years, has been secured to handle the mid-west team. Judging from the results that he has obtained at the University of Illinois, Coach Zuppke will be able to produce a team that can furnish worthy competition.

Chas. B. Watson

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CIVIC DUTIES

An active participation in all civic affairs was urged upon members of the fraternity attending the Golden Jubilee Reunion of the bodies of Scottish Rite Masonry in the Valley of Dayton, Ohio, by Congressman Frank Murphy, 33°, of Steubenville, who was the principal speaker of the occasion.

"What are you doing for the community in which you live?" he asked. "What are you doing to back up what the leaders of your country are trying to do for its good? Are you winking at law violations?"

"This is a time when Masons must stand up for what is right. Every Mason should take an active interest in politics in his community, whether he be Republican or Democrat."

PROBLEMS OF YOUTH

Washington, D. C.—"This nation's future existence, the intelligent use of its resources and its future role in world affairs depend on its children; their physical fitness; their self-control; their respect for the rights of others, and the assumption of their own rights and obligations," declared the Secretary of Labor, James J. Davis, in his address November 20, before the White House Conference on Child Health and Protection. In regard to the handicaps of children in this country to-day, the secretary of Labor said,

"There should be no socially handicapped children in the United States, but we would be foolish to ignore the fact that there are not only thousands but millions of American children who suffer from very real handicaps. When I say this I am thinking of the more

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than 500,000 children who must look to the community for care and maintenance, of the more than 200,000 who were dealt with by our juvenile courts last year, and hundreds of thousands of others who are on the road to dependency and neglect, and will finally fill our jails and almshouses.

"I am thinking also of the Negro children and the Indian children whose handicaps constitute a continuing chal-

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lenge to us to translate into reality our democratic principles.

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"We have seen tremendous changes in the physical aspects of life in the past 30 years. New methods of transportation, of communication, new devices which increase our comfort and promote health have revolutionized our mode of life and resulted in the confusion which sudden change usually brings. As a result, the home has become not less important in the life of the child, but more important.

"We now have statistical evidence to support the conclusion that any close observer must have reached long ago, that an understanding and affectionate parent, and particularly an understanding and affectionate mother, is the greatest inheritance any child can have—the best insurance of happiness and useful citizenship."

PLAN MASONIC FORUM

The members of the Masonic fraternity in Cincinnati, Ohio, are making plans to establish a Masonic forum for the purpose of promoting fellowship among members of the various bodies of the Craft in this section of the state. The forum was permanently organized at the first dinner, December 4, at the Masonic Temple, to which all Masons are invited, and at which time the officers and directors were elected.

The following plan has been tentatively suggested for organization. "Name to be Masonic Forum of Cincinnati; all Masons are eligible for membership; transient and sojourning Masons are welcome. The object is to encourage Masonic national and com-

munity welfare. Programs for speaker and music are to be educational and entertaining. Fellowship among Masons is to be promoted."

Already the organization committee has quite a list of speakers of wide reputation on subjects of fraternal, patriotic, historic, economic, civic welfare, and many others.

Information has been received to the effect that W. A. A. Balfour, who for a number of years has been the grand secretary general of the Supreme Council, Scottish Rite Masonry of Scotland, has resigned from that position under date of October 31. He stated that this step was necessary because of his increased business responsibilities which prevented him from giving the time he felt necessary to the work of the Supreme Council. Donald B. Sinclair, a solicitor in Edinburgh, has been appointed to succeed Mr. Balfour as grand secretary general.

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SHOPPING INSTINCT

A young matron in whom the shopping instinct was strong, asked a German butcher the price of hamburger steak.

"Twenty-five cents a pound," he replied.

"But," said she, "the price at the corner store is only twelve cents."

"Vell," asked Otto, "Vy you don't puy it down there?"

"They haven't any," she replied.

"Ya, Ya," said the butcher, "Ven I don't have it I sell it for ten cents only."

SURE ENOUGH

An Emporia man's car struck the rear of a car driven by a woman.

"Didn't you see me stick out my hand?" the woman asked.

"No, I didn't, Miss," he replied.

"Well, if it'd been my leg, you'd have seen it," she replied, and drove away.

YES!

"The man who gives in when he is wrong," said the orator, "is a wise man, but the man who gives in when he is right is—"

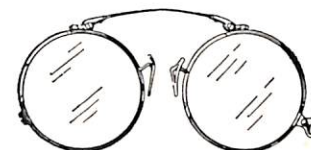
"Married," said a weak voice in the audience.

AND ETC.

Mrs. Newife: I'd like to buy a wrench.

Hardware Clerk: A monkey wrench?

Mrs. Newife: Er-no, I think my husband wants the big baboon size.



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Oph. D.

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PERSPECTIVE

Artist (talking to model): I wish that you wouldn't wear such tight garters—

Artist (looking more closely): And for goodness sake quit sitting on those cane-bottom chairs.

LIMITED LIABILITY

Conductor: Young man, you'll have to keep your head inside the window. Fresh Passenger: I can look out if I want to.

Conductor: All right, but if you break any of the iron work on the bridges you'll pay for it.

AND THE SHEEP SAYS "BA-BA"

Mrs. Willis (sternly to husband arriving home at 3 a. m.): What does the clock say?

Mr. Willis (genially): It says tick-tock, and the doggies say "bow-wow," and the little pussy cats shay "meow-meow."

DESPITE THE FACT

"Here, hold my horse a minute, will you?"

"Sir! I'm a member of Congress."

"Never mind. You look honest. I'll take a chance."

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